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been the end which Job sought. But that for which he longed had been realized in the vision of God. His restoration was merely an incidental addition. In other words, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." A. M. W.

The great merit of this interpretation is that it takes the book as it lies before us and seeks to harmonize all the facts. The article is a masterly one and deserves study.

The Resurrection in the Pentateuch.*—Can we derive from the Pentateuch the same idea of resurrection that we at present hold? Light is thrown on the meaning of the Pentateuch from two sources: 1) From discoveries in Babylonia. The description of the Chaldean Sheol resembles that of the Bible. The gods could restore the dead to life. After death those accepted by the gods would become like them. 2) From Egypt. As far back as 3000 B. C., the Egyptians looked forward to a future life, where the righteous as a reward for their good deeds were to die no more, and where the impure were to go to a lake of fire. Thus we get a knowledge of the religious belief of Babylonia, whence Abraham came, and of Egypt, under whose suzerainty over Canaan Abraham lived for 100 years. The Pentateuch contains the doctrine of resurrection, as is shown 1) by the appeal made to the Pentateuch in proof of resurrection by our Saviour and Paul; 2) by a study of Genesis, in relation to (1) the creation of man. Man is a union of a body, and a living spirit from God. Personality is not destroyed at death, but the spirit in the other world is to represent the man. Thus Abraham is to "go to his fathers in peace." (2) Adam, who first lived in communion with God. As a punishment for his sin, the sentence not merely of physical death, but of spiritual death, was passed on him, which means he was cut off from communion with God. (3) Cain and Abel. Abel, who was accepted of God, is slain by Cain, yet Cain's life is guarded by God. If, then, death ended all, was not Abel the loser and Cain the gainer? Adam, then, had this dilemma to face: Either death ends all, and hence there is no God of life who is faithful to his word; or God lives and Abel will be rewarded in another sphere, and Cain punished. Enoch, as a reward for his faith, was taken to God. Is it not reasonable to believe that faithful Abel looked for the same spiritual blessings? Would not Adam reasonably have this hope for Abel from all that he knew of God? All these things seem to point to a hope of resurrection. Enoch, Abraham, and Moses had this same belief. This is further illustrated from Ezek. 37:1-14 and Rev. 11:3-13. H. C.

An ingenious article on the right side—an argument, however, which takes no account of the critical view of the Pentateuch, and the possibility that the writer or writers wrote from the stand-point of their own times.

Elijah the Tishbite a Gentile.†—Six reasons are suggested to show that Elijah was a Gentile. 1. The Hebrew word *toshab* is used to signify "foreigner," "stranger," or "sojourner," and the two latter terms were never applied to Jews by their countrymen. 2. Elijah was fed by the unclean ravens; even if the raven had been clean, yet it would have here been unclean to a Jew, since its talons were

* By Howard Osgood, D. D., in *The Baptist Quarterly Review*, October, 1888.

† By Dr. Joseph Longking, in *The Methodist Review*, November, 1888.

polluted by contact with carrion. 3. The widow of Zarephath is to be regarded as a heathen. Elijah was sent to her, because 1) Elijah and his hostess were non-Israelites; 2) this foreign place afforded security. 4. The brook Cherith is east of the Jordan, and Elijah goes home when he goes to dwell by that brook. 5. Luke 4:25-27 establishes the fact of the Gentile origin of both the widow and Naaman, and strongly suggests Elijah to be of the same race. 6. In the transfiguration scene Elijah stands as a representative of the Gentiles.

Rejoinder by the Editor.—The language used implies not that he was a foreigner in Israel, but a foreigner in Gilead. *Toshab*, though usually employed to indicate a stranger dwelling in the midst of Israel, yet in Ps. 39:12 and 1 Chron. 29:15 is used of a pilgrim. 2. Because Elijah was fed by unclean ravens it does not follow that all they touch is unclean. Lev. 11:15,24,25,31,32 shows that the law applied to carcasses. 3. As to the location of Cherith, 1) natives tell us it is west of the Jordan; 2) if east, it proves no more than that Gilead is east of the Jordan. 4. In Luke 4:25-27 the Saviour places the emphasis more upon the woman than upon the prophet, and does not imply that Elijah was a Gentile. 5. At the transfiguration the living represented the living, and the departed represented the departed. 6. Again it is, 1) not likely that the Almighty would send a Gentile to the Hebrews; 2) no record of the non-Hebraic descent of Elijah is found; 3) in the character of Elijah we discover nothing incompatible with his Hebraic nationality. F.

The Rise and Decline of Idolatry.*—"Fetichism is the infancy of religion," is a theory that was started in a time of intellectual ferment and is crude, untenable. Idolatry, of which fetichism is the lowest type, "is not a primary but a secondary formation." "The human race, when it came to have a religion, set out with a pure monotheism," from which idolatry is a retrogression. The three stages in the development of idolatry are, 1) a beginning in nature-worship; man must worship, but apart from the light of divine revelation he worships that in nature which reflects himself; 2) a logical tendency from the simplicity of nature-worship to a diversity of personalized forms. This is historically true in Egypt, Greece and Rome, and suggests that as idolatry began in simplicity there was behind it an absolute simplicity, the one God, and a monotheistic faith, the common property of mankind. This view of idolatry is illustrated in the history of Israel in their rushing into idolatry under the impulse of their passions whence only God could save them. And here it is noted that not only passion but intellect left to itself begets idolatry. Witness the history of Buddhism, which, beginning in intellectual atheism, has ended in a multiplicity of gods. 3) The third stage is disintegration. The history of Hindoo religions is a history of perpetual division into sects, "a tangled jungle" of superstitions. Thus it is maintained that the scriptural doctrine of a fall from primitive spiritual monotheism is justified by the historical facts of the development of idolatry.

A vigorous discussion worthy of attention. The presentation of the subject is confused by a poor arrangement of the material and a tendency to diverge from the main point.

* By G. T. Flanders, D. D., in *The Universalist Quarterly*, Oct., 1888, pp. 465-478.